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OF THE  
D O C T R I N E S  
O F  
SOVEREIGN GRACE:  
B E I N G

A Full ANSWER to a LETTER  
lately addressed to the AUTHOR of,  
PIETAS OXONIENSIS.

---

By the AUTHOR of that Book.

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Doth not the workman's power extend  
O'er all the mass, which part to choose,  
And mold it for a nobler end,  
And which to leave for viler use ?

May not the sovereign LORD on high  
Dispense his favors as he will,  
Choose some to life, whilst others die ;  
And yet be just and gracious still ?

Doctor WATTS.

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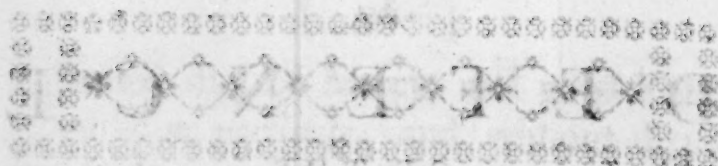
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[ Price Sixpence. ]



D O C T R I N E

OF

GOVERNMENT GRACE  
D E F E N C E

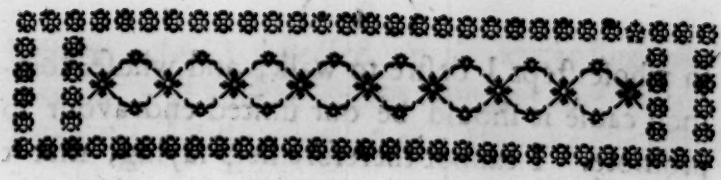
A Full ANSWER to a Letter  
recently addressed to the AUTHOR of  
P R E J U D I C E

By the AUTHOR of that Book.



GOVERNMENT GRACE  
D E F E N C E  
And which to have for a  
And which to have for a

My dear the Governor I am on high  
I speak his favors as he will  
Choose some to his with others  
I am your humble servant  
candid manner justly repudiate  
did reply; and such an one I hope  
God will enable me to make to your  
remarks. That we are both agreed in the essen-  
tials of religion, I think there is no reason to  
doubt. Therefore it is matter of concern to me to  
take up my pen against one whom I esteem a real  
follower and disciple of the same blessed Master  
in



A  
D E F E N C E  
OF THE  
D O C T R I N E S  
O F  
S O V E R E I G N G R A C E.

S I R,



OUR Pamphlet being written in a candid manner justly requires a candid reply; and such an one I hope God will enable me to make to your remarks. That we are both agreed in the essentials of religion, I think there is no reason to doubt; therefore it is matter of concern to me to take up my pen against one whom I esteem a real follower and disciple of the same blessed Master,

in whose steps I desire to walk, and whose common cause it should be our united endeavour to promote. I cannot therefore help saying, that it is pity you ever raised a controversy about a point which you yourself allow to be no ways necessary to salvation, which you confess to have been the belief of the greatest and best men of our Church, and which may, and certainly will, give a handle to the enemies of inward experimental Christianity, to rejoice that any division is made between those who are fellow-pilgrims in that strait and narrow path which leadeth unto life.

I know not that I have any where asserted in *Pietas Oxoniensis* that no one can be a child of God who denies the doctrines of absolute Election and final Perseverance; but the contrary is evidently implied in that pamphlet; and very honorable mention made of Gentlemen whose principles in the point of Predestination coincide with your own; I mean Messrs F—r, G—s and D—s, whose mortified exemplary lives, and zealous indefatigable labors for the salvation of lost sinners, make them dear to me as my own soul, in spite of any little differences in circumstantialia which there may be between us.

I confess however that I have dwelt much longer upon the doctrines of sovereign Grace in *Pietas Oxoniensis*, than I first intended; but I found matter flow so fast upon me, and so many strong authorities from our Reformers to support those doctrines, that I knew not where to stop: besides,



besides, when I reflected on the exceeding hard treatment which the young men had met with in being shamefully expelled the U——y for holding what manifestly appeared to me the plain, indubitable, received doctrines of the established Church, and what they who expelled them had solemnly bound themselves to defend; I thought I could not be too explicit upon the point in question: but you, Sir, by endeavouring to subvert the testimonies which I have brought, have furnished our adversaries with a sword, and there is no doubt but they will make use of it, unless it be wrested out of their hands.

As to the proceedings against the young men, you acquiesce with me, (and you observe that all considerate people do the same,) that they were illegal, and severe beyond measure; you lament with me the great corruption, both in doctrine and manners, which hath too generally overspread the Clergy of our day; and you intirely agree with me on the absolute necessity of heart-conversion, or being born again of the Spirit, and of looking for salvation by faith alone in a crucified Redeemer; so that it is solely about the doctrine of absolute Election that we differ: yet, as you have attempted to prove against *Pietas Oxoniensis* that this was not the doctrine of the primitive Church, nor is that of the Articles and Offices of the Church of *England*, I am under a

kind of necessity of making this public reply to the contents of your Letter \*

I confess to you, Sir, that for some years after I had been awakened to a sense of my lost estate by nature and practice, I was a warm advocate for the same principles you espouse; but it pleased God to give me such sights of the utter depravity of my own heart, and proneness to evil, that I walked in continual bondage of spirit, and fears of being totally cast away. I saw, that if my first turning from nature to grace had depended on my own will, that I never should have turned but from one sin to another. I saw moreover, that if my standing in grace depended on my own improvement of that grace, that I had forfeited the divine favor again and again; therefore could I find no rest for the sole of my foot in the view of the formidable enemies I had to encounter, till being beaten out of every other refuge, I beheld the glory, stability, and absolute certainty of the Covenant of Grace; that the fulfilment of

\* As it is to be lamented that you ever begun a controversy about these points at all, so more particularly that you have raked up the ashes of that holy venerable man Mr JOHN CALVIN, and laid your finger upon the only blot which malice itself can discover in his character; I mean his consenting to the burning of MICHAEL SERVETUS; though it is the highest injustice to make this the act of CALVIN alone, which was done by order of the Magistrates of Geneva, and common consent of the Helvetian Churches, and that at a period when they were just rising out of the darkness of popery, and were but too much attached to the violent principles of the Romish superstition.

it depended on God's faithfulness, not on mine ; and yet that I should be faithful, because the oath and promise of JEHOVAH were engaged to keep me so. Upon no other plan than that of sovereign grace, could I see why the vilest of sinners were frequently quickned and changed, whilst many of the sober decent part of mankind were left in darkness and ignorance of themselves and of CHRIST. Nay, upon no other plan could I possibly *exclude boasting*, or say *it is not of works, that it might be of grace* ; for if a like measure, or if I may be allowed the expression, a salvable measure of grace was communicated to all ; then, in such as are saved, nature made a good use of grace, which is more absurd than to say a barren land improved the manure put upon it, or that a lothesom leprosy gave virtue to the medicines which healed it. But if the will of every man since the fall is wholly corrupt and apostate, then what is there in any one that causes him to awake and accept the offers of salvation more than another ? How can every heart be enmity against God, if one heart receives the tenders of mercy, and another resists them ? Is one man naturally better than another ? Has one more power in himself than another ? or can that be called saving grace, which does not overcome its opposite principle of corruption ?

If it be answered, no ; all grace, all goodness, all power flows from God alone, and man hath nothing but evil in himself ; then this concession

in a moment establishes the doctrines I contend for. Man is thrown into the dust. All works are excluded. Free will is lost in free grace. Salvation is completely, everlastingly secured, and CHRIST alone exalted.

Again, let it be considered that through the utter depravity which came by original sin, there is an inveterate hatred and obstinacy in every man against the ways, truths, and people of God. This you will allow if you know any thing of yourself. Now we see this obstinacy overcome in some, and not in others. But to what is it owing that it is overcome in any, to themselves, or to grace? You dare not say, to themselves: If you say, to grace; then I say again, could not grace as easily have overcome it in others? You will answer, yes; but the love of sin prevailed. But had you, Sir, naturally a less love for sin than any soul now in hell? Nay, is there a sin that ever was committed but the seeds of it are in your nature? Yet you have been followed with convictions, whilst others are still asleep in carnal security: you are quickened, renewed, changed, and made partaker of a divine nature, whilst they remain in their natural state of enmity and alienation from God. O then, Sir, give the praise to sovereign grace. Lay your mouth in the dust. Away with those specious pretences of vindicating the mercy, goodness, and justice of God by your universal plan, for if you allow man to have *no* power, and God

to



to have *all* power, however little you may be aware of it, you as much attribute salvation to sovereign grace as any Calvinist upon earth; and all that gilded reasoning and mincing of the truth, which you call speaking *bumbly* and *modestly*, comes at last to this; “ They who perish could not have  
 “ been saved without a sufficient measure of grace  
 “ to have conquered the corruption of their nature and the hardness of their hearts; God  
 “ could have given them this measure of grace,  
 “ but it was not the good pleasure of his will.  
 “ My nature was the same as theirs, but I am  
 “ saved, and they are lost.” — “ How infinitely  
 “ just wouldst thou, O LORD, have been, if thou  
 “ hadst left me and the whole world to perish,  
 “ since all were under sin through the transgression of *Adam* ! How infinitely merciful art thou  
 “ that any are saved, especially that I am saved,  
 “ through the redemption that is in CHRIST  
 “ JESUS our LORD ! ”

And now, Sir, how can a poor weary heavy-laden sinner find comfort for his soul upon any other foundation? Talk about grace and the love of GOD as much as ever you please, you absolutely must, upon your scheme, make salvation depend upon the fickle perverse will of the apostate creature, and not upon the eternal unchangeable will, purpose, and love of JEHOVAH.— Upon your scheme, the precious blood of the Lamb may have been shed in vain for millions of sinners; nay, it must after all hang upon  
 worse

worse than a peradventure whether one single sinner will be saved by it.—If you fly to the last Arminian resource, and say, God foreknew that many would repent, and believe the gospel; then, here again you establish salvation upon works foreseen, upon some merit and goodness in one more than another: besides, granting that many would repent and believe; yet where must this faith and repentance come from? They grow not in nature's soil. If you say, with the scriptures, "They are the gift of God to the undeserving;" a man can no more believe or repent by his own will or power, than he can create a world, and the same hand which planted these graces, must cherish them every moment; then, though perhaps without being aware of it, you immediately establish the doctrines of Election and Perseverance, and all glory is given where glory alone is due.

I would not have been so particular in bringing these arguments in support of the doctrines of sovereign irresistible grace, if I had not been addressing myself to one whose mind I believe to be really enlightened by the gracious working of God's Spirit; well knowing, that such things must ever appear foolishness to the natural man, who is totally ignorant of that mystery of iniquity, and those depths of sin, corruption, blindness, enmity, and alienation from God, which are in him. But I would intreat you well to examine whether it is not a want of searching more deeply  
into

into those chambers of imagery which are in the heart, that creates a prejudice in you against the doctrines in dispute. Look well if you are inwardly convinced of the total depravity of human nature since the fall; that "the carnal mind is enmity itself against God;" "that in us, that is in our flesh, dwelleth no good thing;" but that "every imagination of the thoughts of man's heart is only evil continually."—I am the more earnest in requesting you to make this trial, because I can say from my own experience, that years after I had been awakened, whilst with my mouth I acknowledged the belief of original sin, I really did not know the power of it in my heart; and was, without suspecting it, too proud, and too full of self-love and self-sufficiency, to stoop to so humbling a doctrine: and I am well convinced that it is a root of this same pride, self-love, and self-sufficiency which lies cankering at the bottom of all the cavils which are formed against the doctrine of Predestination; and that if a man did but know and feel himself to be absolutely *lost*, he would soon see that nothing but an absolute remedy could *save* him: so that I entirely agree with you that "that the darling passion of self-love is a very insinuating guest; and that nothing less than an understanding spiritually enlightened, can discern its secret operations."

Once more; It cannot be otherwise, but that they who deny Election and Perseverance, must  
exalt

exalt free will above free grace. "Free grace, say they, " offers salvation to all, but God does "not irresistibly compel any to accept it;" so that the offer is still in vain, unless *free-will* give the finishing stroke and crown the work; man has yet whereof to boast and glory, and instead of those apostolic words, "of his own will begat he us," we might more justly say, "by our "own will begat we ourselves." Nay, even the Pharisee's, "God, I thank thee," should be changed for, "God, I thank thee not; for "though the grace is thine, the improvement "and perfecting thereof appertaineth to me "alone: thy grace met with something in my "heart which cherished it, and made it a well-  
 "come inhabitant there." This language is easily denied in words, but it is as clear as logic can make it, that it must be the language of every heart, where the doctrines of sovereign grace are not believed; which the more establishes the assertion before made, that want of sufficient acquaintance with the fallen state of man is the true cause of all the opposition made against these truths; and this appears the more evidently, in that many who have been strong objectors against particular redemption, instead of sinking deeper and deeper into self-humiliation, and getting a growing experience of their own corrupt sinful hearts, have come to conceit that they have no sin nor corruption left in them. But, to say nothing to such deluded persons, let me



me ask what good the offer of grace will do any man, without a power to accept it? If I was to tell a man without legs that if he would get up and walk he should have a large sum of money; and if, to make the matter the more specious, I was to add, that it should be *freely* given him, what would all this profit him? "Alas! might he not say, you do but mock me with your offer, whilst I have no ability to arise and walk." Again, was I to offer liberty to a poor captive, upon condition that he would shake off his fetters and come out of Jail. Might he not justly reply, "You see that I am fast bound with iron chains, and the prison-doors are shut; unless therefore you will open the doors of the prison-house, and break these chains from my feet, I cannot possibly come forth, notwithstanding your offer of deliverance." And can a soul that is fast bound in misery and iron, or as our collect expresses it, "is tied and bound with the chain of its sins," set itself at liberty, notwithstanding any tenders of freedom, unless the Son of God himself break the bonds, unloose the prison-door, and bring the captive out? I mention this to shew the contradictions and absurdities which men of Arminian principles must necessarily fall into when they talk about grace; as also to prove this hypothesis, namely, that admitting the fact of human nature being totally corrupt, the doctrine of Election and final Perseverance are established in an instant.

An

An head-Calvinist is good for nothing. It is neither books, preaching, nor the determinations of others, can teach a man the truth to any saving purpose: the almighty Spirit of God must preach to his heart, and discover him to himself, else it is of very small import what his tenets are. And this may well account for any abuse we see made of the doctrine of Election; which, as you well observe, is no argument against the truth of it; but whosoever hath been taught of God, will ever keep in view the inseparable connection there is between the end and the means; and that none are predestinated to eternal life, but such as are predestinated to be conformed to the image of God's dear Son (whatever rubs and falls they may at times meet with) in their way to that life. A Predestination this very different from Turkish Destiny, which excludes the use of all means whatever.

But if we impartially look around us, and examine whether men of Arminian Principles or Calvinistical live the most holy lives, or among which the spirit of persecution is most visible, I believe you will readily acquiesce with me on which side the scale preponderates; since all careless sinners, and all self-righteous formal professors among Protestants, together with the whole body of Papists, as well as they who so severely handled the young men at *Oxford*, are with one consent enemies to the doctrine of absolute Election; which, by the way, is no mean proof

proof of the truth of it; and is certainly a grand confirmation of the argument before insisted on, namely, that self-ignorance, and want of an heart-felt knowledge of the real state of man, as being totally at enmity with his Maker, and having neither will, desire, nor power to return to him, is the mother of all opposition against the sovereignty of divine grace in Election.

Hitherto, Sir, I have brought no arguments to refute what you have alledged against the doctrine of absolute Predestination, as being the certain belief of the Church of *England*; nor shall I bring any, till I have spoken a few words in answer to one of the most palpable falshoods that ever appeared in print, I mean your quotation from Bp FOWLER, wherein that prelate has the boldness to assert, that “the doctrine of absolute Predestination never gained any considerable credit in any church in the world for the first fifteen hundred years. Whereas the contrary doctrine was never doubted of by the Fathers of the first three hundred years, and is as expressly asserted in the most ancient Confessions of the reformed Churches beyond sea, and also in the Articles, Homilies and Catechism of our Church.”

He might with as much truth have said, that the Trinity in Unity was never heard of till the fifteenth century; or, as some of the Papists have had the assurance to assert, that the doctrine of the real presence was never questioned till that time.

time. For so far is this declaration of his Lordship from being a true state of the case, that the doctrine of absolute Election was very little if at all opposed, till PELAGIUS himself, about the fourth century, broached his heresy, part of which consisted in the denial of Predestination and final Perseverance. But it pleased GOD to stir up St AUGUSTINE to write against this Heretic in defence of these doctrines; whereupon he and all his adherents were excommunicated by the whole catholic Church. And by these means, saith the great Doctor OWEN, speaking of the same doctrines, "they received that light and establishment, as for many ages the Church remained in the quiet possession and belief of them; until of late the Jesuits, Socinians, and some others, conspired again to supplant them †."

The pious and learned Bishop BEVERIDGE is also very particular in vouching to the antiquity of the doctrine of absolute Predestination, in his Exposition of the seventeenth Article of our Church, from which I extract the following quotations. That prelate, having proved his point from the Oracles of Truth; adds, "What the Apostle did here deliver from God, the primitive Church learned and taught from him." St AUGUSTINE expressly. "Before he made us he fore-knew us, and he chose us in his fore-knowledge,

† See Dr OWEN's recommendatory preface to ELISHA COLES on the Sovereignty of GOD, &c. a most clear, unanswerable book in vindication of Election, Perseverance, &c.



knowledge when he had not as yet made us:  
 But by whom could this be done, but by him  
 who calls those things that are not as if they  
 were? For the Apostle saith, who chose us before  
 "the foundation of the world; though it appears  
 "that we are made within the world, yet we  
 "were chosen before the world."—And again,  
 "Out of those to whom the righteous Severity  
 "had adjudged punishments, according to the  
 "inexpressible mercy of his hidden dispensation  
 "he chose out vessels which he might fit for  
 "honour." And thus PROSPER also, "The  
 "Predestination of GOD no catholic person de-  
 "nieth," &c. "But the faith of Predestination  
 "is confirmed from the manifold authorities of  
 "holy Scriptures, to which it is not lawful by  
 "any means to ascribe those things that are  
 "wickedly done by men; who came into that  
 "proneness to fall, not from the creation of  
 "GOD, but from the sin or prevarication of the  
 "first parent: From the punishment of which;  
 "none is freed but by the grace of our Lord  
 "JESUS CHRIST, prepared and predestinated in  
 "the eternal council of GOD before the founda-  
 "tion of the world." FULGENTIUS hath also  
 delivered his opinion very clearly in this case;  
 "For GOD, saith he, who made man, did himself  
 "prepare, in his Predestination, both the gift of  
 "illumination to believe, and the gift of perse-  
 "verance to profit and persevere, and the gift of  
 "glorification to reign, for such to whom he  
 B "pleased

"pleased to give it; who also doth not any  
 "otherwise perform indeed, than was ordained  
 "by his unchangeable will. The truth of which  
 "predestination, whereby the Apostle witnesseth  
 "we were predestinated in CHRIST before the  
 "foundation of the world, if any one refuse to  
 "receive with the belief of the heart, or to utter  
 "with the confession of the mouth, if before  
 "the last day of this present life he doth not lay  
 "aside the obstinacy of his impiety, whereby as  
 "a rebel he withstandeth the true and living  
 "God, it is manifest that he doth not belong  
 "unto the number of those, which God did  
 "before the foundation of the world freely  
 "choose in CHRIST, and predestinated unto the  
 "kingdom."—So again, "Firmly believe, and  
 "do not doubt but all whom God of his boun-  
 "tiful goodness made vessels of mercy, were pre-  
 "destinated before the foundation of the world;  
 "and that neither any of them whom God pre-  
 "destinated unto the kingdom of heaven can  
 "perish, nor any of those whom he did not  
 "predestinate unto life can be saved."

Now I think it is pretty clear that Bishop  
 FOWLER must have been sadly bewildered, or  
 worse, to affirm with such confidence as he has  
 done, that the doctrine of absolute Predestination  
 never gained any considerable credit in the church  
 till the fifteenth century; and am sure if this was  
 his belief, it is not much to his honor to have  
 subscribed to this doctrine in the seventeenth  
 century

century as "full of sweet, pleasant and unspeakable comfort;" which are the very words of the Article; though without the least proof but his Lordship's own *ipse dixit*; he goes on to tell us, that the Articles, Homilies, and Catechism of our own church, and the Confessions of the reformed churches abroad, do all expressly assert the doctrines of universal redemption. But surely we ought to blush for the man who dares openly to avow such palpable falsehoods: for who needs to be told, that there is not a reformed church upon earth, some few among the Lutherans excepted, nor one denomination of protestant Dissenters, unless it be Quakers, but what avows the doctrines of absolute Predestination and final Perseverance: To make quotations from their various confessions of faith would be needless labor; but to these I refer you at your leisure; and let it suffice for the present to observe, that it is ample demonstration how the ancient reformed churches beyond sea stood affected towards Arminian tenets, when at the synod of Dort, they unanimously sentenced and condemned them as *most pernicious errors, repugnant to scripture, to the freedom of God's grace, and to all their Articles and Confessions of faith* †.

Thus far I hope I have been very explicit in my reply to those two assertions of Bishop FOWLER; 1<sup>st</sup>, "That the doctrine of absolute predestination never gained any considerable belief

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in

† *Vide* PRYNNE's Anti-Arminianism, p. 55. 2d edition.

in any church in the world for the first fifteen hundred years." 2dly, "That the contrary doctrine is expressly asserted in the most ancient Confessions of the reformed churches. Let us now see what authority his Lordship had to press the Articles of our own church into his service. To transcribe the whole Seventeenth Article were needless. You, Sir, being convinced of its force, are candid enough to own, (even after taking the liberty of putting your own sense upon it, contrary to the Declaration prefixed, a liberty which you very unjustly accuse me of having taken) that it mentions a particular Election and Predestination; which, you say, "must be understood of God's especial love to "some of his eminent saints, and not as the only "way of his dealing with those who shall eventually be heirs of salvation:" But surely this is a very unauthorized distinction, and diametrically opposite to the words of the Article itself, which in the plainest manner affirms, that the Predestination there mentioned is not merely of any "*particular instruments and eminent saints,*" but of THOSE WHOM GOD HATH CHOSEN IN CHRIST OUT OF MANKIND; and afterwards defines these *chosen* ones by such marks as are essential to all the children of God without any exception: As, "*that they are called according to God's "purpose by his Spirit working in due season: "That through grace they obey the calling: "that they be justified freely: that they be made "sons*



“sons of God by adoption: *that* they be made  
 “like the image of his only begotten Son JESUS  
 “CHRIST: *that* they walk religiously in good  
 “works, and at length, by God’s mercy they  
 “attain to everlasting felicity.”

The consideration of this Predestination and Election in CHRIST, is afterwards said to be “full  
 “of sweet, pleasant and unspeakable comfort to  
 “godly persons, and such as feel in themselves  
 “the workings of the Spirit of CHRIST, mortify-  
 “fying the works of the flesh, and their earthly  
 “members; and drawing up their mind to high  
 “and heavenly things,” &c. &c. ART. XVII.

Now, Sir, if there is any one expression throughout all this Article, I mean so far as it describes the Elect, which does not belong to all believers without exception, then I give up the point, and acknowledge with you that the Predestination here spoken of is “only of particular  
 “instruments and eminent saints.” But if the characters above drawn of those who are *chosen* in CHRIST out of mankind, are the distinguishing marks of every one of God’s children in every age and place, and without which no one can be saved; then, permit me to say that it is a very mean equivocation to talk of the Predestination here mentioned belonging only *to some great instruments or eminent saints*.

As to your expression of being *eventually* an heir of salvation, it is such an one as I really cannot swallow. If not a sparrow falls without

our heavenly Father's knowledge, if the very hairs of our head are all numbered, if God takes care of the lilies of the field, and young ravens which call upon him, can he have left the salvation of one soul to a meer hazard? Is every circumstance relative to the most insignificant bird, beast, and plant, fixed and determined, and the final happiness or misery of a precious immortal soul alone left to the fickle will of a weak apostate creature?

Besides, if the election spoken of in this Article relates only to a few *eminent saints* or *great instruments*, then the rest of God's children are certainly much less indebted to grace than these few, seeing that with a much smaller stock they have won the same glorious prize. The salvation of those few *great instruments* and *eminent saints* is indeed certain, but that of all others is left at random. God has no purpose at all about it. Man may defeat the redemption of CHRIST or not, as he thinks proper. The Saviour died for sinners in general, but he had no more love for those who (by some chance or other) became bone of his bone and flesh of his flesh, than he had for those who are now lifting up their eyes in torment. It was their own faithful improvement of his grace that made the difference between them and damned spirits.—These, Sir, must be the certain unavoidable conclusions of those who deny personal Election, and apply the Predestination mentioned in our seventeenth Article only to *particular instruments*,  
and

*and eminent saints.* Again, if this were the case, how could the seed of the second Adam stand upon a more sure foundation than the first Adam did in paradise? or how could the promise be sure to all the seed, unless they made it sure to themselves? If Adam fell, notwithstanding he was made upright, how much less can his posterity now fallen stand in grace one hour, unless their standing were decreed in a better covenant, which yet would not be a better, if salvation were not absolutely secured to all that are in it; it being far more difficult for man in his lapsed state to believe, than it was for Adam in his primitive state to do and live? forasmuch as Adam in that primitive state had in himself the power to obey, whereas none of his posterity have in themselves the power to believe.

As to the sixteenth Article, though you seem to lay a more than ordinary stress upon it, yet it makes nothing at all for your cause, but rather against it, since there is no Calvinist but admits the ebbings and flowings of grace, as set forth in this Article: and Doctor REYNOLDS's being willing to have the words *though not totally and finally* inserted by way of explication, proves only that he thought it might otherwise admit of an ambiguous interpretation, and be laid hold on by men of Arminian principles, as if it stood in opposition to the seventeenth Article, which being so very express in favour of absolute Predestination, it is much more reasonable and candid

to interpret what is dubious by what is positive, than to make a positive declaration stoop to a dubious one in order to patronize our own favourite opinions.

But permit me further to observe, that your quotation from this Article, (*viz.* the Sixteenth) is not quite so fair as it might have been; for you only bring so much of it as suits your own purpose. I therefore beg leave to remind you, that the departure from grace there mentioned, is immediately afterwards explained to be *a falling into sin*; and then it is directly added, that after such falling, *by the grace of God we may arise again and amend our lives*: but not one word is said of any *total* or *final* departing from grace. So that upon the whole, this Article does no more favor the Arminian cause than the seventeenth; and was evidently drawn up against two sorts of errors, *viz.* that which maintains that a regenerate man cannot sin as long as he lives here; and that which denies the place of forgiveness to such as truly repent †.

As to the quotation made from the second Article, “that CHRIST is a sacrifice not only for the original guilt, but also for the actual sins of men;” for any thing it has to do in this controversy, you might as well have brought it in defence of Extreme Unction, since none but Socinians will make the least objection to it.

With regard to the thirty first Article, which saith, “That the offering of CHRIST once made,

“ is

† *Vide* the Article itself.



“ is that perfect redemption, propitiation, and satisfaction for *all* the sins of the *whole* world, both original and actual ;” it will not be found to support your sentiments, any more than those beforementioned, if but a little attention is paid to the frequent import of the words *ALL* and the *WHOLE WORLD* in the sacred writings. Our LORD saith, “ When I am lifted up I will draw *all* men unto me ;” yet we plainly see that in a general sense *all* men are not drawn unto him, but some of *all* sorts are drawn unto him. *All* that the Father hath given him, *all* his seed, are drawn unto him.—So it is written, “ There went out a decree that the *whole* world should be taxed ;” yet the world there mentioned was only the Roman Empire. It is said, *John xi. 1, 2. If any man sin, we have an Advocate with the Father, JESUS CHRIST the righteous, and he is the propitiation for our sins ; and not for ours only, but for the sins of the whole world : that is, say our primitive Bishops (probably the very men who had an hand in compiling our Articles and Liturgy) “ the propitiation of all them which have embraced the gospel by faith, in all ages, degrees and places\*.”* It is needless to multiply words, therefore the same answer may serve to all those places where you bring the same expressions out of the Offices of our Church in defence of your tenets ; though I would observe that your extract from the particularly, Church Catechism, “ I believe in God the Son, “ who

\* See the note on this passage in the Bishops Bible.

"who hath redeemed me and all mankind;" is immediately explained in the next clause, where it is said, "I believe in God the holy Ghost, who sanctifieth me and ALL THE ELECT PEOPLE OF GOD." So that the sense of the whole passage is clearly this; that though God the Son hath paid a price sufficient for the redemption of all mankind, yet the application of this redemption is only to the Elect people of God, to those who are sanctified, or (as the word always imports) set apart and separated by the holy Ghost. Now I appeal to common sense, and to all unprejudiced persons, whether this be not the plain, easy interpretation of those two questions in our Catechism, when taken together.

You say, that you are strengthened and confirmed in your opinions by what the Minister says when he offers the bread and wine to each communicant, (*viz.*) "The body of our Lord JESUS CHRIST, which was given for THEE; the blood of our Lord JESUS CHRIST, which was shed for THEE;" and you dwell long upon this as a convincing proof that the compilers of our Liturgy must be of opinion that CHRIST died as much for one as for another, else they ought not to have laid "a faithful minister under the difficulty either of declaring what in his conscience he believed to be a falsity, or of being compelled to the necessity of quitting the Church; since he must know, that many who come to the table have no marks at all of being  
"born

"born again, or of being children of God."—  
 In answer to this, it must be remarked, that the  
 sacrament of the LORD'S Supper was never in-  
 tended for any, nor are any by our Church in-  
 vited thereto, but such as in the judgment of  
 "charity are the real children of God; such "as  
 "truly feed upon CHRIST by faith, and are very  
 "members incorporate of his mystical body, being  
 "one with him and he one with them; such as  
 "come, not trusting in their own righteousness,  
 "but in God's manifold and great mercies; such  
 "as feel the burden of their sins grievous and in-  
 "tolerable; such as truly and earnestly repent, and  
 "are in love and charity with their neighbours, and  
 "intend by God's grace to lead a new life, follow-  
 "ing the commandments of God, and walking  
 "from henceforth in his holy ways." Now these  
 are as much distinguishing evidences of the Elect  
 of God, as those laid down in the seventeenth  
 Article; and all persons in whom these character-  
 istics are not to be found, and who carry upon  
 them the open marks of an unconverted state,  
 are earnestly intreated (in the exhortation before  
 the communion) not to come near to that holy  
 table: and every minister is by the twenty sixth  
 Canon not only empowered to deny them ad-  
 mission, but strictly prohibited in any wise to  
 administer the sacrament unto them: so that the  
 great care taken by our Church in this matter,  
 and the words *shed for thee and given for thee*,  
 being intentionally to be spoken only to true  
 believers,

believers, who by their lives give proof of their Election, instead of being an argument that our Reformers meant to countenance the universal scheme, carry a most striking demonstration in favor of particular redemption, without your proposed alteration to make their words conformable to what you are pleased to stile the rigid doctrine of CALVIN.—But what evasions will not men fly to when they are willing to give a plausible appearance to a weak cause!

A further proof that our Reformers were Calvinists, may be seen from some parts of the Common Prayer, which have been long expunged out of the book; particularly a prayer in the Burial Service from which I extract what follows.

“Almighty God, with whom do live the spirits  
“of them who depart hence in the LORD, and  
“in whom the souls of them *that be elected*, after  
“they be delivered from the burden of flesh, be

“in joy and felicity,” &c. As also a prayer for the Queen, wherein were the following words:

“Almighty God, who hath promised to be the  
“Father of thine Elect, and of their seed,” &c.

We in like manner pray in the Office of Baptism;

“O Almighty God, &c. grant that all thy  
“servants which shall be baptized in this water,

“may receive the fulness of thy grace, and ever

“remain in the number of thy faithful and Elect

“children,” &c. And since I am now mention-

ing this part of our Church-service, I beg leave to offer what follows to those who from thence

infer



infer the possibility of falling from true grace.— Can any one be regenerate, who has neither faith nor repentance? Has an infant either faith or repentance? If not, how is he regenerate in a spiritual and scriptural sense! — *Quest.* What then does our Church mean by saying in the office of Baptism; “ This infant is regenerate?” though in the Catechism she says, “ that infants, by “ reason of their tender age, cannot perform “ them;” (*i. e.* as it is there explained) cannot have either faith or repentance, and necessarily cannot be regenerate? *Answer,* This is in consequence of the promise made by the sureties, “ which promise, when they come to age, themselves are bound to perform.” — So that, with all sound divines, we must make a distinction between *baptismal* and *spiritual* regeneration; between the washing of water, and the washing of the holy Ghost: from the former of which, a man may fall away totally and finally, but not from the latter, which is a real *death* unto sin, and a *new birth* unto righteousness, or the inward, spiritual grace, signified by the outward and visible sign†.

A poor shift indeed are you reduced to, when in order to evade the force of the Lambeth Articles (which met with such universal approbation both from the Bishops and University, and have always been quoted as declaring the undoubted sense of our Church in the points they treat

† See Bishop HOPKINS's first Sermon on *Regeneration*.

treat of) you tell us, that the King refused to  
 comply with Doctor REYNOLDS's request to insert  
 them in the book of Common Prayer; and this  
 you call a rejecting them at a more considerable  
 conference than that at the Archbishop's Palace  
 at Lambeth. Which of these conferences was  
 most considerable I will not dispute with you,  
 but to suppose the doctrine contained in those  
 articles was rejected, because they were not ad-  
 mitted into a confession of faith, is a strange  
 conclusion, especially when the same doctrine  
 was in substance, at least, already included in the  
 seventeenth Article: but alterations in or addi-  
 tions to established confessions of faith, however  
 sound or good those alterations or additions in  
 themselves may be, must ever be attended with  
 very dangerous consequences: for where liberties  
 of this sort are once taken, there is no saying  
 where they would end; sad contentions would  
 necessarily ensue, and there would be no ascer-  
 taining the real doctrine of any church for one  
 year together; and I doubt not but if the  
 Lambeth Articles had been admitted among the  
 other Thirty-nine at this conference, that you  
 would have been ready enough to have objected  
 against them upon this very account, *viz.* as not  
 being part of the original Articles of our church.  
 Besides, we may reasonably conclude from some  
 efforts which have been made to alter the Articles  
 and Liturgy, that it was not want of will in some  
 great men that we have not thrust the doctrines  
 of

of the Trinity, Original sin, Justification by faith alone, and the holy Spirit's influences, quite out of the Church. Your attempt therefore to invalidate the Lambeth Articles is of no avail, and I cannot but commend the prudence of the then Bishop of London, who (though himself a Calvinist) was against inserting them among the other articles already ratified by authority.

No better success have you met with in your endeavours to evade the strong Anti-Arminian declarations of BARRET's recantation, King EDWARD the sixth's Catechism, the Questions and Answers concerning Predestination printed in the Bishops Bible, and the Confession of faith and Prayers annexed to the old Common Prayer books: all of which stand as walls and bulwarks against Arminian innovations; having been set forth at the very dawn of the reformation, established by the royal or other great authority; some of them drawn up and others revised and approved by the very same persons who compiled our Articles and Liturgy. To intimate therefore that although these were once the doctrines of the Church, they were not so when you became a member of it, and to make a distinction between its original and present constitution, is indeed a meer quibble, and shows what straits you are obliged to fly to in order to get over the many convincing authorities which are so point-blank contrary to your own sentiments. But as Doctor EDWARDS observes, the Church of  
England

England is not changeable, however her members may be changed; her doctrines remain the same, however they who call themselves her sons may have departed from them.

Your quotations from CRANMER, LATIMER, and HOOPER, shall next be attended to, and perhaps it will not be found that they carry with them all that determinate authority which at first sight they may seem to do. The words of CRANMER in particular, "that CHRIST made a sacrifice and oblation of his body upon the cross, which was a full redemption, satisfaction, and propitiation for the sins of the whole world," are what no advocate for Predestination will at all object to in the sense already mentioned; namely, that his satisfaction and oblation were sufficient to have cleansed and made propitiation for the sins of the whole world. Yet give me leave to remark, that you have done me manifest injustice by supposing that when I produced the venerable name of CRANMER in defence of that faith for which the six young men were expelled the University, that I confined myself only to the doctrine of Predestination; whereas, whatever might or might not be CRANMER'S belief in this point, I think you will readily agree with me, that he was of one heart and mind with the young men in the doctrines of justification by faith alone, and the necessity of the work of the holy Spirit upon the soul, to constitute every one a child of God; the maintaining of which



which doctrines was part of the charge against them by Mr V—C— and his assessors.

As to your quotation from Bishop LATIMER, though I do not deny but it may be in his sermons, yet I have searched for it a great while to no purpose. But though I have not been able to find the passage alluded to, yet I have found some others in the discourses of that zealous and truly excellent Prelate, which are so exceedingly strong on the side of personal Election, that we may learn from them how the good Bishop would be understood in those expressions which on first view may seem to favor universal Redemption; that we are to look upon them as setting forth the all-sufficiency of CHRIST's sacrifice and undertaking, that it was not owing to any want of merit and efficacy in his blood, that JUDAS as well as PETER was not saved by it, but only to want of the same faith in JUDAS which was in PETER. And indeed, if we consider the latter part of your quotation, this will more clearly appear to be the sense of the passage, for thus it goes on: "PETER believed it (that CHRIST's blood was shed for him) and therefore was saved; JUDAS would not believe it, and therefore was condemned, the fault being in him and in no body else." Now as I abhor straining any man's words to make him speak what he never intended, I will not be peremptory in saying that this is the exact sense in which Bishop LATIMER's words should be taken; but what

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follows

follows is so very express, that I think we cannot well put any other construction upon them, without making him guilty of self-contradiction. In the new edition of his sermons, printed Anno 1758, vol. I. page 294. This plain-spoken worthy Bishop, mentioning an instance of one who had made restitution to the king from a religious conviction, thus proceeds; "I am not afraid to name him; It was Master SHERRINGTON, an honest gentleman, and one that God loveth; he openly confessed that he had deceived the King, and he made open restitution. It is a token that he is a *chosen* man of God, and one of his ELECTED. If he be of God, he shall be brought to it."—In like manner doth he express himself in his Sermon on the second Sunday in Advent. "His (CHRIST's) coming shall be wonderful, comfortable, and joyful unto them which are *prepared*, and *chosen* to everlasting life."

With regard to Bishop HOOPER, as he had no hand at all in compiling the Articles or Offices of our Church, his testimony (though by the bye you bring no proof of its authenticity) can be of no service to your cause. He was a great and good man, but before his imprisonment does not seem to have had such clear views of the covenant of grace, as he had afterwards; and it is more than probable, that when that holy Martyr, the Rev. Mr BRADFORD, wrote to comfort some of his friends who were then in bonds for the testimony

testimony of JESUS, but were not thoroughly grounded in the doctrines of sovereign grace, that the pious HOOPER, who suffered about the same time, might be in the number of those to whom he addressed his letter, the title of which is as follows: "A Letter of Mr BRADFORD to certain persons who were not at that time well instructed in the doctrine of GOD's Election:" from which letter as recorded by Mr Fox in his *Book of Martyrs*, I extract what follows.—"This faith is the work and gift of GOD, given to none but those who are the children of GOD; that is, to those whom GOD the Father before the begining of the world hath predestinated in CHRIST to eternal life. Thus do I wade in Predestination, in such manner as he hath opened it," &c. &c. But whatever might have been Bishop HOOPER's opinion concerning Election upon his first emerging out of the thick darkness of Popery, it is plain that before he received the crown of Martyrdom he truly found the godly consideration of Predestination and of his Election in CHRIST, to be full of sweet, pleasant, and unspeakable comfort;" for thus he writes to his Wife, a short while before he was brought to the stake; "GOD will keep amidst all troubles the very hairs of our head, so that not one of them shall fall without the will and pleasure of our heavenly Father: whether therefore the hair tarry on the head, or fall from the head, it is the will of the Fa-

“ther; and seeing he hath such care for the hairs  
 “of our head, how much more for our life  
 “itself?”—Again: “The christian man’s faith  
 “must be always upon the Resurrection of  
 “CHRIST when he is in trouble, and in that  
 “glorious Resurrection he shall not only see con-  
 “tinual and perpetual joys and consolation, but  
 “also the victory and triumph over all persecu-  
 “tion, trouble, sin, death, hell, the devil, and  
 “all other tyrants and persecutors of CHRIST,  
 “and of CHRIST’s people; the tears and weep-  
 “ing of the faithful dried up, their wounds  
 “healed, their bodies made immortal in joy,  
 “their souls for ever praising the LORD, in con-  
 “junction and society everlasting with the blessed  
 “company of GOD’s ELECT in perpetual joy.”

Again: “We may be tempted of the devil,  
 “the flesh, and the world; but although these  
 “things pinch, they do not pierce; and although  
 “they work sin in us, yet in CHRIST no dam-  
 “nation to those that be grafted in him.”—

Again: “They wait *until the number of the*  
 “ELECT *be fulfilled*, and look for the time when  
 “GOD’s people shall appear in glory.”—These  
 testimonies are so exceedingly positive in proving  
 what was the mind of Bishop HOOPER in the  
 points of Election and Perseverance, as the light  
 of the gospel shone clearer upon him, that I  
 forbear bringing any further evidences of the  
 soundness of his faith in these matters.

But



But although I do not find that either HOOPER or LATIMER had any thing to do in the compiling and revising the Common Prayer, yet MARTIN BUCER and PETER MARTYR were both of them engaged in that work; the former of whom was a most strenuous asserter of Predestination, which, says BURNET (who was certainly no friend to it himself) was generally taught by the Reformers||. And the latter, viz. PETER MARTYR, who was invited by King EDWARD the Sixth into England, and made divinity-professor at Oxford, was one of those worthies abused in BARRET's Sermon for being of Calvinistical principles. Surely then, both these great reformers would be particularly careful not to let any thing pass through their hands that should stand in direct opposition to their own sentiments.

What surprises me almost beyond any thing in your Letter, is an attempt to introduce Bishop HALL and Bishop REYNOLDS as supporters of Arminianism; for what else can be your design in bringing up their names. It is indeed possible that I may mistake your aim in referring me to them at large; but certainly there never were two men more totally opposite to the whole plan of Arminianism, nor stronger advocates for the doctrines of Election, Perseverance, the total impotency of man's will, and efficacious grace in conversion, than these two Bishops of our

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church;

|| *History of the Reformation*, part II. book 1.

church; the former of which not only bore his testimony, in favour of the five Calvinistic points, but expostulated with Arminius upon his upstart doctrine, as may be seen in one of his Letters printed at the end of his works collected in one vol. folio\*, where is also another letter in confutation of the doctrine of falling from grace, which that truly evangelical Bishop there calls *an uncomfortable heresy* †.

But

\* Extract from Bishop HALL's Expostulation with Arminius.

"What mean these subtle novelties? If they make thee famous and the church miserable, who shall gain by them?  
 "If it be truth thou affectest; what alone? could never any  
 "eyes but thine be blessed with this object? What meanest  
 "thou, Arminius? By that most precious and bloody ransom  
 "of our Saviour, and by that awful appearance we shall once  
 "make before the glorious tribunal of the Son of God, remember thyself and the poor distracted limbs of the  
 "Church," &c. &c.

† Extract from Bishop HALL's Letter concerning falling away from grace.—"I am sorry that any of our new *Excuti-fidians*  
 "should pester your *Suffolk*. It is a wonder to me men should  
 "labour to be witty, to rob themselves of comfort.—Good  
 "Sir, let me know these new disciples of *Leyden*, troublers of  
 "a better peace than that of the Church, the peace of a  
 "Christian soul. They pretend antiquity; what heresy doth  
 "not so?—He that hath ordained we shall be saved, hath  
 "ordained our perseverance as a mean to this salvation. How  
 "evidently doth the Spirit of God proclaim our certainty  
 "against these doubtmongers? every where he is as full of  
 "assurance, as these men of discomfort. He that is born of  
 "God sinneth not, neither can sin, because he is born of God,  
 "and the seed of God remaineth in him. What an invincible

"and

But if the authorities of the greatest men of our Church in her better days might be suffered to determine this controversy, it would not be long in suspense. The Bishops, DAVENANT, DOWNHAM, USHER, LEIGHTON, COOPER, HOPKINS, &c. &c. &c. do all of them speak as expressly as I can desire in favour of Predestination; and I am not afraid to refer you to any part of their voluminous works to try if you can find one sentence which does not breathe the sweet odour of everlasting unchangeable love, and of free sovereign grace.

And now, Sir, I hope you see my view in writing to you in the manner I have done. Looking upon you as one who is made partaker of that electing love which in words you deny; I thought I could not do better than to apply myself to your own heart and experience, and to argue for the truth of the doctrines of personal Election and final Perseverance, from the present state of human nature. This done, I have endeavoured to ascertain the true sense of our Church on those doctrines, as well as to bring ample testimony that the greatest and best of her sons have ever held them, as set forth in *Pietas Oxoniensis*. How far I have succeeded, must be

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submitted

“and irrefragable consolation is this? The seed of life is sown  
 “in the hearts of the Elect; though they could be dead to  
 “themselves, yet to God they cannot—Hold fast then, my  
 “dear friend, this sure anchor of our undeceivable hope, &c.  
 “Let these vain spirits sing despair to themselves; for us, we  
 “know whom we have believed.”

submitted to your candor, and to that of every impartial reader.— Earnestly wishing you a plentiful increase of every blessing purchased by a Redeemer's blood, I conclude myself, Sir,

Your sincere friend in the gospel of CHRIST,

The Author of

PIETAS OXONIENSIS.

POSTSCRIPT.





## P O S T S C R I P T.

**S**INCE this Pamphlet went to the press, I have had an opportunity of seeing that scarce tract, entitled, “ Doctor BARLOW’s account of “ the Conference at Hampton Court,” to which you refer in your Letter, and from which you endeavour to invalidate the force of the Lambeth Articles ; insinuating (against plain undeniable matter of fact) that it is not probable the Bishops, &c. sent by King JAMES the First to the Synod of Dort concurred in the resolution of condemning the doctrines of universal redemption and falling from grace. But to shew how little reason you had for this assertion, I shall transcribe his Majesty’s own words at the said Conference of Hampton Court, as they stand recorded by Doctor BARLOW himself.

The King being moved by Doctor REYNOLDS to insert the nine Lambeth Articles among the other Thirty Nine already established, *Answered,*  
“ First,

“ First, that when such Questions arise among  
 “ scholars, the quietest proceeding were to deter-  
 “ mine them in the Universities ; and not to stuff  
 “ the Book with all Conclusions Theological.—  
 “ Secondly, The better course would be to punish  
 “ the broachers of false doctrine, as occasion  
 “ should be offered ; for were the Articles never  
 “ so many and sound, who can prevent the con-  
 “ trary Opinions of men, till they be heard ? ”

Now is there any thing at all in these words of his Majesty to justify a Conclusion that the Lambeth Articles were disapproved at this Conference ; or that the King, or any of the Bishops sent by him to the Synod of Dort, concurred not in the resolutions of condemning the Doctrines of universal redemption and falling from grace ? Nay, is not the very contrary plainly intimated under his Majesty’s Determination ; wherein there is so far from being a single objection against the Lambeth Articles, that there is an evident Approbation of their *Soundness*, and a Recommendation of Punishment to such as broached any thing repugnant thereto. Though he was against inserting them among the other Thirty Nine Articles ; because he judged it not expedient to increase the number already set forth by authority, and because he thought it the quietest proceeding to determine these Matters in the Universities, as was done at Cambridge against BARRET.

An unwillingness to contradict any thing in your Letter without sufficient cause, made me pass  
 over

over in silence that part of your quotation from Bishop FOWLER, where that Prelate says, " that  
 " the doctrine of Predestination (broached by one  
 " LUCIDUS about the year of our Lord 500) of  
 " which the Pelagian Heresy was the occasion,  
 " was condemned by two Councils, one at *Arles*,  
 " the other at *Lyons*. That about 300 years after  
 " it was revived by GODSCALCUS, a person of ill  
 " fame; but condemned again by a Council at  
 " Mentz."

Now I have carefully examined several ecclesiastical Histories, both ancient and modern, and the only ground which I can discover for the above assertion of Bishop FOWLER, is, that upon the broaching of the Pelagian Heresy, a sect of people rose up, who maintained the Eternal Decrees in such a manner as blasphemously made God the Author of all Sin. Against these, St AUGUSTINE (though himself a zealous maintainer of Election and Perseverance) wrote, and " used his utmost  
 " influence and authority to prevent the spread-  
 " ing of this doctrine; and explained his true  
 " sentiments with more perspicuity, that it might  
 " not be attributed to him. His efforts (*viz.*  
 " AUGUSTINE's) were seconded by the Councils  
 " of *Arles* and *Lyons*; in which the Doctrine in  
 " question was publicly rejected and condemned." See Doctor MOSHEIM's Ecclesiast. History, vol. I. page 277.

But because an impious opinion, which made God the Author of Sin, was censured and condemned

condemned by two Councils; *ergo*, the Scripture-doctrine of Predestination, which teaches us to attribute all Evil to ourselves, and to give the whole glory of our salvation to Sovereign-Grace alone, was condemned by the same Councils.— Surely a moment's consideration must prove the injustice, fallacy, and weakness of such a conclusion.

As to what Bishop FOWLER has alledged concerning the revival of the Predestinarian Controversy by GODSCALCUS, or GODESCHALCUS, I find that it was commenced in the ninth Century between a Monk of that name, and one RABANUS MAURUS, a most inveterate enemy of GODESCHALCUS, whose doctrines he most grossly misrepresented, though they were truly the same (as MOSHEIM himself allows) which St AUGUSTINE had defended against PELAGIUS; and therefore, so far from being condemned, had been confirmed by the Councils at Arles and Lyons beforementioned; but RABANUS MAURUS being then Archbishop of Mentz, and having in his interests HINCMAR Archbishop of Rheims, an haughty imperious man, they convened two Councils of their own creatures, and treated GODESCHALCUS in a manner equally repugnant to the principles of Religion, and to the dictates of Humanity, for they not only condemned his doctrines, but ordered GODESCHALCUS to be whipped with the utmost severity, and in the extremity of his pain compelled him to burn his writings with his own hands.



hands. After this sentence of whipping had been most barbarously executed, he was cast into prison, where he ended his misery about the year 868, maintaining with his last breath the doctrine for which he suffered. See MOSHEIM's Ecclesiast. History, vol. I. page 416.

Whilst GODESCHALCUS lay in prison, the most eminent Ecclesiastics of the day zealously pleaded his cause, and defended his doctrines, which notwithstanding (saith the same Historian) were again condemned through the influence of his unrighteous Judge, at a new Council which met at *Quiercy*, Anno 853. "But the decrees of this Council were declared null, and decisions of a different kind, by which GODESCHALCUS and his doctrine were vindicated and defended, were substituted in their place, in a Council assembled at Valence in Dauphiny, A. D. 855. This Council was composed of the Clergy of three Provinces, Lyons, Vienne, and Arles, with REMI Archbishop of Lyons at their head, and its decrees were confirmed in the year 859, by the Council of Langres, in which the same Clergy were assembled; and in 860 by the Council of Touss, in which the Bishops of fourteen Provinces supported the cause of the persecuted Monk."—MOSHEIM, vol. I. page 417.

This then is the case as recorded by one, who though allowed on all sides to be a very accurate writer, is by no means a friend to GODESCHALCUS.

CHALCUS's doctrine. And how different is it from the account given by Bishop FOWLER, who after founding his cause upon the condemnation of GODESCHALCUS by his furious and tyrannical enemies, (or, as Dr MOSHEIM calls them, his reverend Executioners) RABANUS MAURUS and HINCMAR, very *prudently* conceals the annulling of the decrees against GODESCHALCUS, and the vindication of him and his doctrines, not only by the ablest writers of that age, but by one of the greatest Councils that ever was held; and after that by two more Councils in the years 859 and 860: in the latter of which, the Bishops of no less than fourteen Provinces were assembled. By which means the Controversy was pretty well sub-  
sided, and the Church, remained for a long while in the peaceable belief of the doctrines of sovereign Grace—But this part of the story did not suit his Lordship's purpose.

As to GODESCHALCUS being a person of ill fame, I find not the least cause that Bishop FOWLER had for this assertion; though it is not improbable that his adversaries, as is too usual in such cases, endeavoured to blacken his character by calumny; especially as he was no friend to MONKERY, and had at first entered into his order with an unwilling mind.

But though I am glad that I have antiquity and great authorities on my side, yet I will own to you frankly, Sir, that supposing I was to read that the doctrines of Election and Perseverance  
had

had been condemned by five hundred Councils, so long as I can read my own heart, and the word of God, I must ever believe them to be true; and cannot help acquiescing with the title prefixed to BARRET'S Recantation, that Arminianism is an error raked out of the dunghil of Popery and Pelagianism, though somewhat more refined; the patrons for it being generally such as, when pressed hard, must and do deny, the total depravity of human nature by ADAM'S fall: for where this is granted, it is just as absurd to suppose that water would cherish and cooperate with any sparks of fire which fell upon it, as that such an ocean of all iniquity as the human heart is, would cherish and cooperate with the sparks of divine Grace: for if we know any thing either of Nature or Grace, we must allow, that they are clean contrary the one to the other; being ever at war and lusting the one against the other; yea, even in the Regenerate, (as saith our Church, Article IX.) so that it is as much the property of corrupt Nature to quench and resist Grace, as it is the property of water to quench and resist fire.—Nature is truly that strong man armed, which keepeth the house, till Grace, the stronger man, comes and takes possession, and strips him of all his armour wherein he trusteth: As soon therefore may we believe that SATAN would cast out SATAN, and fight against himself, or that a faithful commander who defends a besieged castle would revolt and side with his most inveterate enemies, as that there

that there is any thing in the heart of fallen man which would acquiesce with the offers of Grace, if Grace itself did not begin, continue, and end the work. And this I have again and again insisted upon, because it is an invincible argument, that all denial of personal Election and final Perseverance, is owing to the want of a sufficient acquaintance with man as a creature apostatized from God, destitute of all good, and dead in trespasses and sins.

F I N I S.

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